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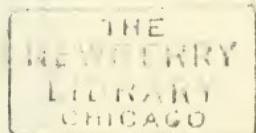
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AN
A D D R E S S
DELIVERED AT THE REQUEST
OF THE
CITIZENS OF HARTFORD,
ON THE
9TH OF NOVEMBER, 1835.
THE CLOSE
OF
THE SECOND CENTURY,
FROM THE
FIRST SETTLEMENT OF THE CITY.

BY JOEL HAWES, D. D.
PASTOR OF THE FIRST CHURCH IN HARTFORD.

HARTFORD.
BELKNAP & HAMERSLEY.
1835.



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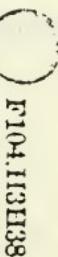
Hawes, Joel, 1789-1867.
—An address delivered at the request of the citizens of Hartford, on the 9th of November, 1835. The close of the second century, from the first settlement of the city. By Joel Hawes ... Hartford, Belknap & Hamersley, 1835.

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1. Hartford—Hist.

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HARTFORD, Nov 10th, 1835.

REV. DR. HAWES,

Dear Sir,

The undersigned, a Committee appointed by the Citizens of the Town of Hartford, to superintend the Centennial Celebration of the 9th inst., respectfully request a copy of the very appropriate and acceptable address, delivered by you upon the occasion, in order that the same may be published, for the eye of the public.

We have the honor to be,

Sir, very respectfully, your obedient servants,

CYPRIAN NICHOLS,
JOSEPH TRUMBULL,
JARED GRISWOLD,
RODERICK TERRY,
D. F. ROBINSON,
ALBERT DAY,
E. W. BULL.

A D D R E S S.

How changed is the scene around us, from what our fathers beheld, when, two hundred years ago, they came and fixed here the place of their habitation and began the settlement of our state? The river that skirts our city rolls on in its accustomed channel; the hills and the valleys remain, and the general aspect of nature. But all else, how changed! The dark, unbroken forests have disappeared; the wild beasts that roamed those forests are gone; and the numerous tribes of Indians that inhabited these hills and valleys, and kindled here their council fires and shouted the war song, have passed away and are gone like the leaves of their native woods.

Where, two centuries ago, naught was to be seen but a "waste, howling wilderness," we now behold flourishing towns and villages, the busy mart, and the crowded city, with all the accompaniments of a free, enlightened and Christian population. Instead of a wide, barren desert, we behold cultivated fields and smiling gardens; instead of savage tribes, we behold communities of civilized men; instead of the murky Indian hut, we behold comfortable houses and splendid public edifices; instead of the Indian canoe, silently darting along our river, in pursuit of the beaver and the otter, we behold the steamboat and the ship, proudly floating on its bosom, laden with the products of every clime; instead of the warwhoop and the cry of savage cruelty, we hear, on every side, the voice of peace and of comfort, and listen to the song of thanksgiving and praise, ascending from thousands of grateful hearts to the throne of the living God. We are not met, as were our fathers in 1635, in fear and want and gloomy bodings, to offer our wor-

ship under the spreading trees of the wood, beneath a wintry sky. The armed men, appointed to guard the place of their meeting against the attack of savages, are not here. We are met in the enjoyment of peace and plenty and bright visions of the future; in the temple of Jehovah; surrounded with all that makes society sweet and life happy. We are not few and feeble and defenceless, as they were, dwelling alone in a vast wilderness, and separated by the distance of an hundred miles of trackless forests, from every abode of civilized man. The three little towns that were planted on our river in 1635, have been multiplied to one hundred and thirty-three. The little company of weary exiles, that came here, and with infinite toil and suffering, felled the forests and cleared the fields, and laid the foundations of our state, have been augmented to three hundred thousand, forming a constituent and happy part of a great nation,—a nation of more than twelve millions of people, blessed with intelligence, with liberty, with religion and general happiness beyond any other nation on earth.

When we contemplate this scene and survey the mighty changes that have taken place within the period referred to, we are instinctively prompted to inquire for the cause. We wish to trace back to their source, those events which we feel have had so important an influence in moulding our destiny and deciding the condition in which we are to pass the brief period allotted us on earth. We feel an interest to know who were the agents in effecting this mighty transformation; what motives brought them to this field of their toils; what principles guided them in laying the foundation of those civil and religious institutions which distinguish our lot; what fortunes attended them during their sojourn on earth; how they lived, how they died and where is the place of their graves. Our interest is greatly increased in the inquiry, when we learn that the men, from whom we have received our goodly heritage, were our fathers, our own venerated ancestors; that their blood runs in our veins; that we hear and repeat their names, eve-

ry day, in the greetings of social intercourse; that they still live in the midst of us, in their descendants, our own relatives and neighbors and friends. Who is there that claims, even a distant connection with the fathers of our city and state; or who, that only shares in the common blessings which have resulted from their virtues and their toils, but must feel an interest to know something of their character and history, and by what means they laid so deep and strong the foundations of our strength and glory?

It is right, then, fellow citizens, that by public meeting and proper observances, we should celebrate the memorable era of the settlement of our city. It is a service which we owe to the memory of men to whom under God, we cannot but feel, that we are indebted for the best and most valued blessings of our condition. It is a service which we owe to ourselves, as it is adapted to cherish in us that reverence and affection which are due to benefactors; to excite in us the love and

the imitation of their virtues and to lead us to a grateful recognition of that wise and beneficent providence, which so kindly watched over their destiny and ours. It is a service which we owe to our children and to those who shall come after us, as it is fitted to show them the estimation in which we hold the blessings transmitted to us by our fathers; and the concern we feel that these blessings should continue to be prized and preserved by them, and handed down, in all their integrity and excellence, to the latest posterity.

It is fit then, I repeat it, that we consecrate this day to the memory of our fathers. And here, in the enjoyment of institutions, planned by their wisdom; in the possession of fields, subdued by their care, and of a territory defended by their valor and their blood; happy in a rich and most abundant heritage of blessings,—all to a greater extent than probably any of us are aware, the fruit of their counsels, and labors, and prayers; we are met to perform the meet service of recollecting the virtues,

and recounting the toils, the sufferings and achievements, of the venerated men, who, on the 9th of Nov. 1635,* took possession of these grounds and consecrated them forever to virtue, to knowledge, to liberty and religion. We are assembled near the spot, where they first pitched their tents, and first raised their voice in prayer and praise. We can trace out the places where many of them lived. With a slight effort of imagination, we can see them, after a wearisome journey of fourteen days in the wilderness, arrived on the banks of the river and laboriously transporting themselves with their little ones to the opposite shore. We behold them, with slow and anxious step, winding their way among the trees in search of a suitable place for their habitations. We see them measuring off their lots, and erecting their rude cabins, along the banks of the little river, which was the part of the town first settled. We follow them through all their toils, their dangers,

* Appendix, A.

their triumphs, till we see them gathered to the resting place of the dead. Their sepulchres are with us. The mortal remains of the founders of our city are beneath and around us. We tread among their graves; we read their epitaphs on the moss-grown stones that mark the place of their burial. But their works have erected for them the noblest and most enduring monument. These shall never be forgotten. They are engraven on the deep foundations of our social fabric. They are inwrought into the very texture and being of our institutions; and shall be held in grateful remembrance, so long as intelligence and virtue, as freedom and religion are esteemed of any worth in our world.

It will be expected, on the present occasion, that I should present a brief sketch of the settlement of this town, of the character of the men who conducted the enterprise; of their principles and doings, with their results; and of the leading events connected with our early history.

More than a hundred years had passed

away, after the Cabots, under a commission from Henry VII. had discovered the northern continent of North America, before any permanent settlement was made in the country. Adventurers had at different times visited the coast from motives of curiosity or of trade; and here and there, an attempt had been made to found colonies; but they were soon abandoned or were destroyed by the natives. That wise providence which directs the affairs of nations and of men, had destined this land to be the asylum of oppressed piety and liberty of conscience, and therefore denied its colonization to those who attempted it from motives of worldly gain. England was not allowed to occupy the country she had discovered, till the moral and religious advancement which her people were to undergo, had qualified her to become the parent of North America. That time had now come. In the midst of persecution and in an iron age, a society of men had risen up in Great Britain, who, in the spirit of intelligence and piety and lofty enterprise, were prepared

to become the founders of a great nation. They were called Puritans; a name of reproach in their day; but a name which every New Englander should be proud to read in the line of his ancestors. They had been trained in the school of adversity. They had studied the rights of Christians and of men, in exile and in prison, and were ready to suffer and die in defense of them. Deprived in their native land, of what is most valued by freemen, and most revered by protestants, the right of worshipping God according to the rules of his word and the dictates of conscience, they turned their eyes towards this land and sought here a refuge from the oppressions of an odious civil and ecclesiastical despotism. "The sun," they said, "shines as pleasantly on America, as on England, and the sun of righteousness, much more clearly. We are treated here in a manner which forfeits all claim upon our affection. Let us remove, whither the providence of God calls, and make that our country which is dearer than property or life, the

liberty of worshipping God in the way, which appears to us most conducive to our eternal well being." Not that our fathers were hostile to the established church of England, either in her worship or doctrines, as taught in her Thirty-Nine Articles. They clung to her with filial attachment, amid sufferings and wrongs, at the recital of which, the heart sickens. They parted from her "with much sadness of heart and many tears," and, on leaving the country, pledged their affectionate remembrance of her, in their prayers to God, "for her welfare and the enlargement of her bounds in the kingdom of Christ."¹ But the intolerant James had said in his star chamber, "let not Puritans be tolerated." The High Commission Court "trampled on their rights and their consciences." They were compelled to observe forms and ceremonies which they sincerely believed to be unscriptural and the relics of popery. They were forbidden to meet together to

¹ L. Hutchinson, 432.

worship God, except at set times and according to prescribed forms ; and they were ordered, by royal and prelatical authority, to encourage the profanation of the Sabbath, by publishing Sunday sports from their pulpits.* These things they bore till they became insupportable, and their only hope of relief was emigration to a foreign land.

The pilgrims of Plymouth led the way. After having sought and found, for a season, a home in Holland, they resolved upon coming to America, hoping, as they said, " that they should lay some foundation, or make way for propagating the kingdom of Christ to the remote ends of the earth ; though they should be only as stepping stones to others." With this view, they embarked their earthly all on board the Mayflower, a small vessel of one hundred and twenty tons, and in 1620, landed, one hundred and one souls of them, on the shores of Plymouth. As this was the first

* Neal's Hist. of the Puritans, vol. 2 : 265--9.

colony planted in New-England, and indeed, the motive and model of all that followed, it deserves something more than a passing notice.

To the eye of philosophy, the landing on the rocky, sterile soil of Plymouth, of a few outcast and despised exiles, was an event of little importance. Indeed, poor, friendless, unprotected, as they were ; cast amid the rigors of a northern winter, upon a cold, rocky, barren, uninhabited shore ; sickness and death beginning immediately to thin their ranks, and, before the opening of the next spring, laying nearly one half of their number in the grave ; on every principle of human calculation, the speedy extinction of the colony would have been predicted with entire certainty. But open the page of history and point me if you can to an event of more importance to the race of man, than was the arrival of the pilgrims at Plymouth, on the 22d of December, 1620. It was one of those events which form an epoch in the history of the world. It laid the foundation of a new state of so-

society ; of new laws, new governments, new forms of worship,—of a great, prosperous and growing republic,—itself destined to be the origin of other republics and the reformer of other nations. We are accustomed to look to the Declaration of Independence, as the charter of our freedom. My friends, we must look farther back for that charter. The spirit of it was in the bosoms of the pilgrims ; and before they left the little bark, that had borne them across the ocean, they embodied it, in a written, social compact, by which they constituted themselves a ‘ civil body politic,’ and adopted as the basis of their union, the great principle, *that the majority should govern.* Here is brought out the grand idea of a free, elective government. The application of this principle was, at that day, but imperfectly understood. But the principle itself was fully recognized ; and it was earnestly cherished and manfully defended by the colonists, in many a long and severe contest with the mother country, till it led to the war of the revolution.

and was incorporated in the great instrument of our national union. May it live there forever.

Let us then be just to the memory of the pilgrims. They set the example of colonizing New-England, and formed the mould for the civil and religious character of its institutions.* Indeed, but for the success of this colony, begun and sustained in the spirit of religion and of freedom, it may be doubted, as Hutchinson† suggests, whether for a century after, Britain would have had any colonies in America. Repeated attempts had been made to establish colonies, but with uniform disaster and failure. The infant colony in Virginia was in an expiring condition, but was revived, in consequence of the success of the settlement at Plymouth. The pilgrims were destined, in the purpose of God, to be pioneers in the great work of planting in this country the seminal principles of republican freedom and national independence. That work

* Bancroft's History of the United States, 439. † L. Vol. II.

they nobly accomplished; and well was it said by one of their number, the excellent Bradford,—“Out of small beginnings great things have been produced; and as one small candle may light a thousand, so the light here kindled hath shone to many, yea, in some sort, to over whole nations.” That light brought over Endicott and his company to settle at Salem in 1628; and Winthrop and his company to settle Charlestown and Boston, in 1630. Both these colonies took counsel of their neighbors at Plymouth in the establishment of their civil and ecclesiastical polity, and professed to be greatly influenced by their example. The fathers of Connecticut came from Massachusetts, and derived from them the essential principles of our free and happy institutions. Thus, as the children of Israel traced to the rock in Horeb, the stream that followed and refreshed them in the wilderness, so do we trace to the rock of the pilgrims, as to a deep spring-head, the civil and religious blessings which distinguish our state and country.

The first settlers of this town were a choice company of emigrants, gathered from among the most valued citizens and oldest churches of Massachusetts. Several of them were persons of education and wealth, and had lived in affluence and ease in their native land. They were originally from Braintree, and its vicinity; a village in the county of Essex in England. They arrived in this country in 1632; and first settled at Mount Wollaston, now Quincy, near Boston.* But in the course of the year, "by order of court," they removed to Newtown, now Cambridge. There, in 1633, the church was gathered,—the eighth in the country,—which stately worships in this house; and the Rev. Messrs. Hooker and Stone, became their pastor and teacher. Soon the question, respecting a removal to some more commodious place began to be agitated. The colonists complained that they were straitened for room, and

* Holme's Hist. of Cambridge in Mass. Hist. Coll. vol. 7—10.
1 Winthrop, 89.

could not receive those of their friends who might wish to join them from England. This has appeared to some a very improbable reason for removal; and it has been thought, that a better one has been found in the jealousy, which, it is gravely presumed, Mr. Hooker must have felt, in relation to the growing influence of Mr. Cotton. But jealousy was not a passion that could dwell in the humble and holy breast of Hooker, or be generated by such influence as the meek and pious Cotton was formed to exert. These two eminent servants of Christ, the fathers of the New-England churches, were warmly attached friends; nor does it appear that any thing ever occurred to interrupt the affection and confidence which, it is known they entertained for each other both before and after their arrival in the country.* Nor will it seem strange to us that the early settlers should so soon feel the inconveniences of a strait-

ened territory, when it is considered, that they generally had their farms in common, that they depended much on the interval and cleared lands in their neighborhood; that they were unacquainted with the best modes of cultivation ; and, especially, that they were obliged to live near together, in compact villages, as a defence against the Indians.

Be this as it may, the purpose of the people at Newtown, to remove was fixed ; and in the summer of 1634, six men from the "towns in the Bay" were dispatched to examine the lands on the Connecticut, then called the fresh river ; "who," in the quaint language of Hubbard, "returning from this Eschol, with a large commendation of the commodiousness of the place and fruitfulness of the soil, they took up a resolution forthwith to begin several plantations there."^{*}

* Hubbard's Hist. of New England, vol. II. 306.

Previous to this, however, in the autumn of 1633, the Plymouth company had built a trading house near the mouth of the Farmington river in Windsor. And about the same time the "Dutch intruders" had erected what they called the "hirse of good hope," on an elevation of ground just over the little river, and also a fort, near the junction of this, with the great river, by which they intended to defend themselves in the possession of the country. Neither of these establishments continued more than a few years. The first was soon purchased by the settlers of Windsor, and the occupants of the latter were ere long driven off.*

After much delay in obtaining permission of the General Court of Massachusetts to remove, the colonists, collected from the

* After the Dutch relinquished their settlement, all the lands were in 1653 confiscated by virtue of a commission from the Commonwealth of England to Captain Underhill and sold. A point of land which formed part of their possessions, is still called the Dutch point. Mass. Hist. Coll. vol. 3. p. 6.

three settlements of Dorchester, Newtown and Watertown, commenced their journey.* Never before had the forests of America witnessed such a scene,—a company of pilgrims, men, women and children, penetrating into the heart of a wilderness, which, hitherto, had echoed only to the war-whoop of the savage and the cry of wild beasts. They had to make their way over hills and valleys, and across rivers and swamps, with nothing to guide them but a compass, and nothing to cover them but the clear, cold skies of Autumn. Methinks I see them now, and hear the rustling of their footsteps among the fallen leaves of the season, as they journey forward through the tangled woods, seeking this, as a home for themselves and their little ones. Scarcely have they reached the place of their destination, ere the winter is upon them in great severity. Before they could provide shelters to protect them from the cold and

* Note D.

storms of the season, the ground was covered with snow and the river closed with ice.* The vessels, in which they had embarked their furniture and their provisions, had either been wrecked on the coast, or were frozen in at the mouth of the river. Soon famine begins to stare them in the face ; and to save their lives, the greater part of the settlers are obliged, in the depth of winter, to make their way through the wilderness, or around the coast by water, to Massachusetts. The sufferings of the few that remained were extreme. The winter was one of great severity ; “and after all they could obtain by hunting and from the Indians, they were obliged to subsist on acorns, malt and grains.”†

With the opening of the spring, the emigrants began to return to their habitations on the river. On the first of June, Thomas Hooker, justly styled by the author of *Magnalia*, “the light of the western churches,”

* This was in sixteen days after their arrival. i Trumbull, p. 63.

took his departure from Newtown, leading on, through the wilderness, his entire flock, consisting of about one hundred souls. After a fortnight's travel through the untrdden forests, subsisting, by the way, on the milk of the kine which they drove before them, they reached the Connecticut, near the mouth of the Chickapee river. Their arrival here was hailed with joy by those who were on the ground before them; and henceforward this became the seat of government and the capital of the old colony of Connecticut. The Indians were in the woods and the wild beast in his lair. In this very vicinity there were three powerful sachemdoms; and in the state, there were twenty thousand of these wild sons of the forest. The most powerful of these were the Pequods, inhabiting the country around New London and Stonington.—These viewed the infant settlements on the river with a jealous eye, and determined upon their destruction. They waylaid the white man in his path through the

woods. They seized upon him while at work in the field. They cut him down with their tomahawks at the door of his own house. The question was to be settled whether our fathers should abandon the country or meet and conquer this terrible foe. They determined on the latter. On the first of May, just eighteen months after the settlement was begun, and when there were only eight hundred souls in the colony, the Court met and resolved upon an offensive war against the Pequods. On the tenth, ninety men were drafted and ready for the expedition. Embarked on board three little floats that were to convey them down the river, they received the exhortation and the blessing of their venerated pastor, Mr. Hooker. "Your cause," said he, "is the cause of heaven; the enemy have blasphemed your God and slain his servants; you are only the ministers of his justice. March then with Christian courage in the strength of the Lord; march with faith in his divine promises; and soon your swords shall find your enemies, soon

they shall fall like leaves of the forest under your feet." So it proved.

Mr. Stone went as chaplain. On the fifteenth they were at the mouth of the river, whence they sent back twenty of their number to guard their own defenceless homes. On the morning of the 28th, the little army, consisting of seventy-seven Englishmen and a party of Narragansett and Mohegan Indians, was before the fort of the Pequods at Mistie. The day was near dawning. A dog bays the alarm. It is too late. The Englishmen's musketry and broad-swords are upon them, and their last hour has come. The brave Capt. Mason, with a party of his equally brave men, rushes in at the east end of the fort and carries the battle into the huts of the savages, just roused from sleep. The conflict is terrible, and, for a moment, the victory hangs in suspense; till Mason, seizing a fire-brand, cries, "we must burn them," and throws it among the mats of their cabins. Instantly they are in flames. The assailants retire and surround the fort, and the

fire finishes the work. In one short hour, the battle is over ; six hundred Indians are slain and the power of the most formidable foe of the English is annihilated. Our men left the scene of action just as the sun had risen ; embarked on board their vessels, which, just at that crisis, entered the Pequod harbor to receive them, and in three days were at their homes with only two of their number killed, and about twenty wounded.

Our country had not so much at stake in the war of the revolution, as was risked by our fathers in this single battle with the Pequods. Had this little army been defeated, all had been lost. The warwhoop would immediately have been heard at the doors of their houses and their wives and children had fallen beneath the tomahawk and scalping knife.

After the destruction of the Pequods, the colonists enjoyed comparative peace for nearly forty years, when there was a general rising of the Indians throughout New England, with a view to extirpate the En-

glish from the country. This brought on what is usually called Philip's war. It was a dark day for the plantations. Their very existence was threatened, and the whole country was in a state of alarm. But while Springfield, and Hadley, and Deerfield, and numerous other towns in Massachusetts were sacked and burnt, and their inhabitants carried away captive, it is remarkable that the towns and villages of Connecticut were preserved from the incursions of savage warfare. Her brave sons, however, were on every field of conflict—at every post of danger, and their blood flowed freely in defence of the sister colonies.* The result of this war was the overthrow of Indian power in New England; though I find mention made in the town records, as late as 1704, of four houses fortified in this town, two on either side of the little river. This, however, was to guard the inhabitants against the attack of Indians from the North, led on by the

* Trumbull, 351.

French who were then at war with the English, rather than from any fear of the tribes residing in this part of the country.

We lament the fate of the poor Indians, and feel a sadness of heart when we reflect upon their disappearance from this land of their fathers. I find no blameable cause of this in the conduct of our ancestors. They came here not to oppress the natives, or to drive them from their lands. They came to seek among them peaceable homes for themselves and their children. They did not adopt the European doctrine that the discovery of the country gave the right of possession; and though the patents granted by the crown of England professed to give them absolute right of territory, they never assumed to act on that right. On the contrary, they uniformly acknowledged the natives to be the rightful owners of the soil; and with the exception of parts of the Pequot country, which was obtained by conquest, there is the fullest evidence that the lands of Connecticut, as well as of the other colonies, were obtain-

ed by fair purchase of the natives.* This same Suckiang, where our lot is cast, was twice purchased ; once of Sunckquasson, the Sachem, in 1636, and again of the Indians in 1670 ; the evidence of the first purchase being thought imperfect.†

In settling among the natives of the land, our fathers had a sincere desire to do them good, especially to extend to them the blessings of the gospel. This was one great object they hoped to accomplish in coming to “these ends of the earth :” and they labored to attain it with commendable zeal. Laws were frequently enacted to defend the Indians against fraud, oppression and violence. For many years, a considerable part of the business of the commissioners of the united colonies of New England, was to consult for the welfare of the natives, and adopt measures to propagate Christian-

* Dwight's Travels, vol. I. 167. Trumbull's Hist. passim.

† Mass. Hist. Coll. vol. III. 6.

ity among them.* The ministers of Connecticut were often desired and directed, by the General Court, to go among them and instruct them in the knowledge of God and religion. In this town, Eliot, the famed Apostle of the Indians, preached to the Podunk tribe, who had been specially invited to hear his instructions. But his efforts were in vain. And so, to a lamented extent, were the efforts made by others in behalf of these ill-fated children of the forest. A scattered few appear to have become Christians, and were united with the different churches in the colony. But not one Indian church was ever gathered, by the English ministers, in this State.† The efforts made in other parts of New England to christianize them were attended with greater success; and several flourishing churches were formed under the ministry of Eliot and Mayhew, and their

* 1 Hutch. Hist. 129.

† Trumbull, vo. 1, 468-9.

successors in the divine work of preaching the gospel to the natives.*

But they are gone. They seem to have wasted away before an unseen but invincible destiny. A few years before the arrival of our ancestors in the country, nineteen twentieths of the Indians on the shores of Massachusetts had been swept away by war and pestilence.† The work of extinction commenced then; and it has been going on ever since. Only a few remnants of scattered and fast wasting tribes remain on this side of the Mississippi. The hand of power is pressing *them* to pass its waters; and when passed, they shall never return. They may find a temporary resting place in the territory provided for them on the other side of the "father of waters." The tide of white population is sweeping on towards them, soon it will reach and

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* The aggregate number of praying Indians in Massachusetts, in 1671, was estimated at 3600. Morton's New-England Memorial, p. 409.

† History of New England by Morse and Parish, p. 18.

and 1990. In addition, results from a general circulation model (GCM) are included to further test the robustness of the results. The GCM used is the MIROC3-2-T42 (Mitsui et al. 2002), which has a resolution of $\sim 2.8^{\circ}$ latitude by $\sim 2.8^{\circ}$ longitude and a 3000-m resolution land surface model. The GCM is run at 30°N, 30°S, and 30°E, with a 1000-m resolution ocean. The atmospheric model has 20 vertical levels, with the top level at 100 hPa. The ocean model has 40 vertical levels, with the top level at 10 m. The GCM is initialized with the 1990 atmospheric and oceanic conditions and is run for 100 years. The first 50 years are discarded as spinup, and the last 50 years are used for the analysis. The GCM is run with a 1000-m resolution land surface model, which is able to resolve the small-scale vegetation patterns. The GCM is run with a 1000-m resolution ocean model, which is able to resolve the small-scale oceanographic features. The GCM is run with a 1000-m resolution atmospheric model, which is able to resolve the small-scale atmospheric features. The GCM is run with a 1000-m resolution land surface model, which is able to resolve the small-scale vegetation patterns. The GCM is run with a 1000-m resolution ocean model, which is able to resolve the small-scale oceanographic features. The GCM is run with a 1000-m resolution atmospheric model, which is able to resolve the small-scale atmospheric features.

4. Results

The results are presented in three sections. The first section presents the results for the 1990 atmospheric and oceanic conditions. The second section presents the results for the 1990 atmospheric and oceanic conditions, but with the GCM initialized with the 1990 atmospheric and oceanic conditions. The third section presents the results for the 1990 atmospheric and oceanic conditions, but with the GCM initialized with the 1990 atmospheric and oceanic conditions. The results are presented in three sections. The first section presents the results for the 1990 atmospheric and oceanic conditions. The second section presents the results for the 1990 atmospheric and oceanic conditions, but with the GCM initialized with the 1990 atmospheric and oceanic conditions. The third section presents the results for the 1990 atmospheric and oceanic conditions, but with the GCM initialized with the 1990 atmospheric and oceanic conditions.

surround them, and they will be borne away to seek other homes in regions still more remote. And judging from the past, so it will continue to be, till that great and, in many respects, noble and generous people, who once owned and inhabited these wide spread territories, shall find no home, but beneath the soil that embosoms the dust and the bones of their ancestors. We may weep over their fate; we cannot refrain from doing so; but it seems inevitable. ‘Our fathers did not desire the evil days, did not precipitate them.’ Let us do what we can to extend to the remnants of the race the blessings of the gospel, and strive to cheer their gloomy way with its heavenly light, while any of them shall remain sojourners with us in this world of hope.

Soon after the close of the Pequod war, a proposal was made, for a union of the four colonies of Massachusetts, Plymouth, Connecticut and New Haven. The proposal originated with Massachusetts. But Connecticut, “offended because some preeminence was therein yielded to the Bay

state," refused at first, to come into the measure, except on condition, that each colony should have a negative on the proceedings of the confederacy. This would have been to defeat every valuable purpose of the union. But the Dutch, who still kept their trading house and fort near the little river, were found troublesome neighbors; and the Dutch at Manhadoes, showed a disposition to invade the rights of the colonies. Connecticut was therefore induced to renew the negotiation ; and in 1639, Hooker and Haynes spent several weeks in Boston in attempting to carry the proposed union into effect. It was not however accomplished till 1643. The New England colonies were then united into a confederacy and for mutual safety and defence, "became as one"*. It was an event of great importance. It taught the colonies that union is strength. It preserved them in peace during the civil wars in England. It made their power to be respected by the

* Bancroft's Hist. of United States, 451--5.

Indian tribes, and also by the Dutch and French on their borders. It served at the same time as the precedent and model of the confederacy of the states at the period of the revolution. In a word, it gave consistency and vigor to the grand, seminal idea of independence which was in fact, coeval with the very existence of the colonies; which did grow with their growth and strengthen with their strength, till it was proclaimed and asserted in the face of the nation and of the world, on the 4th of July, 1776. The British Chalmers, in his "Political Annals of the Colonies," published 1780, has well remarked, that the "most inattentive observer must perceive the exact resemblance which the confederation of 1643 bears to a similar junction of the colonies, more extensive and powerful in 1775. The principles upon which each was established, he says, were altogether those of independency, involving a system of absolute sovereignty and leading directly to what it was not policy for the

principal agents at that period to avow."* The confederacy continued nearly half a century, and ceased with the general abrogation of the charters of the New England colonies by James the Second.

In tracing the early history of the colonies of New England, it is interesting to notice, how each began its existence as a regularly organized community, with an established government and laws adapted to its condition. The first day that rose on the pilgrims of Plymouth, after their landing, beheld them "a civil body politic," with the elements of their social system clearly defined and fully established. The same is true of the founders of Connecticut. The powers of government were at first exercised by them under a commission, granted by the General Court of Massachusetts. This continued only a year, when the commission expired by its own limitation, and the government reverted to the people. For two or three years the free planters

* Book I, Chap. 8, Page 177—8.

of the three towns of Windsor, Hartford and Wethersfield, though without charter and without constitution, were accustomed to meet in this place, to choose their officers of government and transact the general concerns of the colony, very much in the form of a pure democracy,—a fact strikingly illustrative of the steady habits of the people and their firm attachment to virtue and order.*

In 1639 a constitution of government was adopted by the associated freemen of the colony. It was an instrument formed in the spirit of the purest and most enlightened liberty. "All the public authorities rested upon the basis of annual elections, exercised by ballot, by the whole body of the freemen." It recognized no exclusive privileges; it established no hereditary differences of rank; it acknowledged no dependence on the mother country. It made Connecticut in form and in fact, a free, independent commonwealth, claiming and

* Note E.

exercising all the rights of sovereignty; and to shew how deeply, even then, the minds of the colonists were imbued with the spirit of independence, it is only necessary to state, that, up to the time of obtaining the charter, in 1662, there is not to be found, in the records of the colony, the slightest recognition of the jurisdiction of the Crown of England.

The men who formed this constitution deserve to be had in everlasting remembrance. They were not ignorant, or rash, or timid men. They were Ludlow, and Haynes, and Wolcott, and Hopkins and Hooker, and others of kindred spirit;—men of clear minds and good hearts,—men who in their views of civil and religious liberty, were far in advance of their age, and who, under the guidance of a kind providence, introduced a form of government which for two centuries, has secured to the people of this state, a measure of liberty, of peace, of order and happiness, not surpassed by any other people on earth. I say emphatically *for two centuries*. For the charter, obtained

from Charles II. in 1662, did little more than assume and ratify the constitution of 1639. It left its great principles unaltered; and Connecticut was still a complete republic in every thing but the name.* The constitution adopted in 1818 is altogether conformable in its principles, to the compact entered into by our fathers; differing from it chiefly in its adaptedness to a more numerous population and to the interests of a more widely extended and complicated state of society.

The constitution of 1639, then, in its main features, always has been, and still is, the constitution of the state. It is the *magna charta* of the people's liberties ; and they have every reason for strong attachment to it. Nor should it be thought a matter of wonder or blame, that when fairer means had failed, the good people of this town should have had recourse to a little stratagem, to save the precious instru-

* This charter included the Colony of New-Haven; but the union was not effected in form till 1665. Trumbull, Chap. 12.

ment, which had secured to them so many privileges, from the grasp of the king's governor, Sir Edmund Andross, who in 1687, was sent over with authority, to vacate all the charters of the New England colonies. The tradition is, that Sir Edmund, having arrived here, with a guard of sixty men, to demand of the assembly, then in session, the surrender of the charter, it was found convenient to prolong the debate, respecting the matter, till the evening; when, suddenly, the lights were extinguished, and a captain Wadsworth seizing the charter, as it lay on the table, conveyed it to a place of safe-keeping, in the hollow of an oak, on Wyllis' hill. Let that tree stand, and still bear the honored name of the charter oak. It deserves well of posterity for concealing the precious deposit. It is a venerable relic of the olden time. While it remains, we shall seem to stand nearer to the age of our fathers. At least, one monument will remain, to remind us of the care of our ancestors to preserve

for their descendants the great deed of their civil and religious liberties.

In less than two years, Sir Edmund, with about fifty of his associates was seized in Boston and placed in confinement; and the good people of Connecticut, not caring to submit to the government of a delinquent in prison, the charter was forth coming from its safe retreat; and the chartered government, never having been formally surrendered, was resumed and all its functions re-established.*

When we reflect upon the innumerable civil and religious blessings, secured to the people of this state, by the free and happy form of government adopted by our fore-fathers, and which, in all its essential features, has been continued to the present day, we can scarcely revolve with patience the proposal of lord Say and Sele and lord Brooke, with others of their fraternity, to transport themselves to the colony and here establish an order of nobility and a

* Trumbull, p. 373. Dwight's travels, Vol. I. p. 150.

hereditary magistracy. Much less can we endure the design of Archbishop Laud to erect an established church in the country and incorporate it, indissolubly, with the civil government of the state.* Had such a thing been, we do not say, that we should this day have been a dependent colony of a foreign power, but certainly our institutions of government, our laws, our religion, and all the intercourse and habits of society would have been wholly unlike what they now are; and the difference, we cannot doubt, would have been to the disadvantage; if not the loss, of all that we now hold most dear.

Another subject claiming our grateful notice on this occasion, is the early and benevolent care of our fathers to establish common schools and higher seminaries of learning. They were republicans in principle; and their great object in coming here was to secure the enjoyment of religious liberty under the auspices of a free com-

monwealth. Persuaded that the only basis on which a republic can stand is the general intelligence and virtue of the people, they early made provision for common school education and the religious instruction of the community. In the code of laws established in 1650, it was ordered that every town of fifty families should maintain a school in which children should be taught to read and write; and every town of one hundred families should set up a grammar school, "the masters whereof should be able to fit youths for the university."*

But previous to this, probably, indeed, from the beginning, the system of common school education was in operation in this town, and it is presumed also in the other

* The preamble to this law is memorable. "It being one chief object of that old deluder, Satan, to keep men from the knowledge of the scriptures, as in former times keeping them in an unknown tongue, so in these latter times, by persuading them from the use of tongues, so that at least, the true sense of the original might be clouded by false glosses of saint-seeming deceivers; and that learning may not be buried in the graves of our forefathers in church and commonwealth, the Lord assisting our endeavors, it is ordered," &c

towns of the colony. In the town records of 1643, I find the appointment of a Mr. Andrews to teach the children in the school, with a salary allowed him of sixteen pounds a year.* And repeatedly, at subsequent periods, measures were adopted to enlarge the accommodations and increase the means of instructing the young in the elements of useful knowledge.

But the views of our ancestors were not confined to the establishment of primary schools. Their thoughts took a wider range; and at a very early period a proposal was made to establish a college in each of the colonies of Connecticut and New Haven; but it was not then carried into effect under a persuasion, a just one, no doubt, that Harvard college, already established at Cambridge, was fully adequate to

* Since the delivery of the Address, the author has found an earlier record in relation to schools.

Dec. 6, 1642. "It is agreed that thirty pounds a year shall be settled upon the school by the town."²

In 1648, forty pounds were appropriated to building a school house.

1660. "Voted, That Mr. Wyllys and Mr. Stone be a committee to consider what way may be best for the endowing a free school, and return their judgment at some town meeting."

the wants of the population of the whole of New England at that time.* For several years therefore, Connecticut and New Haven were accustomed to send their sons to be educated at Harvard, and the contributions of both colonies were liberally bestowed for the support of that infant institution. And once at least, by recommendation of the commissioners, every family in each of the colonies, gave for the support of scholars at Cambridge, twelve pence, or a peck of corn, or its value in genuine, unadulterated wampumpeag; while the

* In 1636, six years after the arrival of Winthrop, the General Court of Massachusetts voted the sum of four hundred pounds—equal to a year's rate of the whole colony—for the erection of a public school at Cambridge. This laid the foundation of Harvard College, which received its present name—in honor of John Harvard, its most liberal early benefactor, and was duly incorporated two years after. A passage in “New England's first fruits,” published in 1642, strikingly illustrates the interest felt by our ancestors in literary institutions. “After God had carried us side to New England, and we had builded our houses, provided necessaries for our livelihood, reared convenient places for Christ's worship, and settled the civil government; one of the next things we longed for and looked after, was to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches, when our present ministry shall be in the dust.”

magistrates and wealthier men were profuse in their liberality,*—a very good precedent, by the way, and would not be a bad substitute for modern education societies.

Of so great importance was education esteemed at that day, that one of the early governors of Connecticut, Edward Hopkins, dying in England, bequeathed the greater part of his estate, in this country, to give “encouragement, in these foreign plantations, for the breeding up of hopeful youths, in a way of learning, both at the grammar school and college, for the public service of the country, in future times.”† This charity laid the foundation of the grammar school in this city; and also of the one at New Haven and of another at Hadley.

In 1698 the plan of establishing a college in this state was revived, and two years after, by a simple, but most appropriate ceremony, the institution was found-

* Bancroft's Hist. 498. Code of laws, 1650.

† Trumbull's Hist. 233.

ed. Ten of the principal ministers of the colony, having met for the purpose, each one brought a number of folios in his arms, and placing them on a table, said,— “I give these books for the founding of a college in this colony.”* The learning contained in these ponderous tomes might not have been of much value; but the spirit which presented the offering was of heavenly origin, and may be regarded as a pledge, that the smiles of heaven shall always rest upon an institution, thus founded in piety and prayer.

Of Yale College, no true son of Connecticut can think without pleasure, or speak without grateful emotion. It is an honor and a blessing to the state of which she may well be proud. It has from the beginning enjoyed, in an eminent degree, the favor of God and the confidence and prayers of the intelligent and the good; and never, perhaps, more than at the present time. Commencing with a single stu-

* About forty folios were contributed in this manner.

dent, and having no more for the first six months, she now numbers four hundred and thirteen among her undergraduates. She has sent forth from her walls, near five thousand sons, crowned with academic honors, who have been dispersed over every part of our country, and have shone with distinguished lustre, in the various departments of usefulness and honor which they have been called to fill. "She still stands erect in the midst of her grateful offspring," unenvious of the rising reputation of younger institutions, and cheering on, by her own bright example, every generous competitor in the wide and common field of science.

To our ancestors then we owe a debt of gratitude which we can never repay, for their wise and pious care in providing for the interests of education. It is owing to this, that the people of this State, in every period of their history, have been so distinguished for their intelligence, their enterprize, their sound morals, and their love of order and religion. May the time never

come, when the sons of Connecticut, into whatever part of the world wandering, on returning home, shall not be greeted from the distant hills and smiling valleys of their native State, by the church-spire, and the village school house standing by its side; the one pointing the soul to heaven, and the other guiding into the path that leadeth thither.*

In bestowing a passing thought,—time will allow no more,—upon the religion of our ancestors, the remark will be admitted, that religion was the grand pervading element of their character,—the primary, impelling motive of their conduct. They were christians; they were puritans; christians, devoted to the principles and doctrines of the reformation; puritans, despised and persecuted by the wicked and the profligate in their day; but they were the tried friends and faithful defenders of civil and religious freedom; the preservers of it in England and the propagators of it in this

country and the world.* They feared and loved God; they believed and loved his truth, his day and ordinances; and hung all their hopes of civil and religious prosperity upon the efficacy of his word, and the influences of his spirit. "We all," it is said in the articles of confederation entered into in 1643, "we all came into these parts of America to enjoy the liberties of the gospel in purity and peace." It has been truly remarked that "he who made religion as twelve and the world as thirteen, had not the spirit of a true New England man." The sacred regard of our fathers for the Sabbath,—manifest in every part of their history,—is strikingly illustrated by one fact;—The Sabbath before the battle with the Pequods, and while the little army was just on the borders of the enemy's territory, they rested all day by their arms, and moved not towards the field of conflict till Monday came. To show their high esteem of

* The precious spark of liberty was kindled and preserved by the Puritans; and it was to this sect, whose principles appear so frivolous, and habits so ridiculous, that the English owe the whole freedom of their constitution. Hume's Eng. vol. 5. 183—469.

religious institutions, and how important they considered them to the welfare of the community, it is only necessary to state, that the six first towns in Connecticut and New Haven enjoyed the constant labors of ten able ministers; and that at the time of the union in 1665, when there were only about eight or nine thousand inhabitants in the colony, there was, on an average, one minister to every eighty-five families, or one to about four hundred and thirty souls.* So vital was religion and learning deemed to the best interests of the people, that the church and the school house rose simultaneously with their own humble dwellings; and it was considered a ‘barbarism, not to be endured,’ that any should so far neglect their children and domestics as not to have them taught the principles of the Bible and the elements of divine knowledge, in some approved catechism.

Religion was, indeed, the great principle by which the founders of this State and of New England were actuated in the whole

of their great enterprize. It directed them in the organization of their government; in the making of their laws; in the regulation of their families; in their social and domestic habits; in the election of their rulers, and in their public deliberations and measures.

It may be admitted, that their religion had in it, somewhat too much of the severe and the rigid; but it was based on principle; it was inwrought into the deepest feelings of the soul, and was most operative and fruitful. It animated them in labors; it cheered them in darkness; it supported them in trials; it nerved their arm in danger; gladdened their hopes in all their wearisome pilgrimage on earth, and shed over their dying hour, the light and the smiles of heaven. In a word, it was religion, the religion of the Bible, the fear and the love of God, the purest and the best principle, that can warm the heart and govern the conduct of man, which gave success to their great undertaking; which planted these hills and vales with towns and villages; with churches and schools;

with an intelligent, virtuous, thriving population, and is therefore to be regarded as the great source of our prosperity; the foundation of the fair and goodly heritage that has come down to us from our fathers.

It would not be difficult, I am aware, to make exceptions to the character and conduct of our ancestors. They were imperfect men; they had their faults; they committed their mistakes; and what men on earth, placed in their circumstances, would not have done the same? Recollect that they had been bred up under an established church, and an arbitrary government; that toleration, was a virtue unknown to the age in which they lived; that they came here smarting from under the lash of ecclesiastical and civil tyranny; that in laying the foundation of a new state of society, they had to make their way amidst innumerable difficulties and hardships, without precedent and without guide; and is it not wonderful that they accomplished so much, with so few mistakes? What did they accomplish? They recognized and proclaimed the equal rights of men; they

established the principles of civil and religious freedom ; they introduced the system of free schools for the education of the whole people ; they founded churches and established the independence of the churches ; they founded academies and colleges ; they developed and carried into practice, the elements of a great, flourishing, well organized republic ; and was not this enough ? What class of men, or what one generation ever accomplished more ?

Our fathers have often been charged with the sin of intolerance and persecution. But this charge, however, it may lie against some of the early colonies in the country, has very little force in relation to the founders of Connecticut. There was indeed, an early law against quakers, but it was never enforced ; and church membership was never in this colony, made a qualification for civil office. It is true, that provision was made for the support of religion by law ; and was it not wise to do so, while the people were few and scattered, and were all, or nearly all, of one denomination ? Had it been better for us at the

present day, if no such law had existed?

We may think that some of the laws enacted by our ancestors, especially those that related to capital punishment, were oppressive and cruel; and doubtless, if tried by the more enlightened views of the present day, such an opinion is just. And yet it was certainly doing much to reduce the number of crimes punishable with death, from one hundred to fourteen. This our fathers did; and it may with truth, be said, that scarcely a country in Europe has yet made its criminal code so mild as that of early New England.

We smile when we read some of the early laws of the colonies, and think them ridiculously minute and absurd. It seems to us a small business for grave legislators to be making laws for the regulation of dress, and manners, and eating, and drinking, and such like things. But even here the conduct of our ancestors will not suffer by comparison with that of the wise men of England at the same period. If the pilgrims of Plymouth had a law which

limited the greatest width of a lady's gown sleeve to half an ell,—a law by the way, which one half, if not the best half of creation would like to see revived at the present day; There was about the same period a law made by Queen Elizabeth which stationed grave citizens at the gates of London, with scissors, to cut off all the ruffs of passengers that exceeded certain legal dimensions.* If there was an early law in Connecticut against idlers and tobacco takers, which subjected them to indictment and punishment before a magistrate; there was another in the reign of Edward 3d, which regulated what persons of every degree should eat, on what days they should have sauce on their meat, and of what this sauce should be made. The law respecting tobacco, it may be remarked in passing, was a good one. Of that, we need no other evidence than the fact, that from ten to fifteen millions of dollars are annually expended in the United States, in the use of

*Grahame's Hist. I. 308.

this vile article; to say nothing of the filthy habits, and the loss of health, and life which is occasioned by it.*

After all the exceptions that can be made to the regulations of our ancestors, the recently expressed sentiment of a distinguished lawyer in this city is unquestionably correct; "that no class of men ever legislated more wisely for themselves," and we may add, for posterity, than did the founders of Connecticut. In judging of their civil and religious institutions, it is important that we try them by a right standard. It is a remark of the late Chief Justice Marshall, that no man can tell beforehand, how a law will operate. It is equally true, that no man can tell how a law *has operated* without a knowledge of the circumstances in which it was enacted, and of the character of the people for whose benefit it was intended.

Now the early settlers of Connecticut, and the same is true of the settlers of New

*See Fowler's Disquisition on the use of Tobacco.

England, dwelt together, for a considerable time, as one great family ; of homogeneous character, and of similar principles and aims. Their government, therefore, naturally assumed very much of the patriarchal character. The father of a family says to his children, you must not break the Sabbath ; you must attend public worship ; you must show respect to your superiors ; you must not keep bad company ; you must not swear ; you must not drink ; you must not be extravagant in dress. The early legislation of Connecticut said the same, and it said wisely. The powers of magistracy were committed by the people to the eldest and wisest of the people ; and by common consent they extended their supervision over the morals and manners of the community, and over the every day actions and habits of individuals, with a degree of particularity and strictness, which, though well adapted to the circumstances of the times, would be altogether inappropriate to the situation of a widely extended and populous state.

But I feel that vindication is unnecessary. Our venerated fathers need it not. A thousand hearts, now before me, beating high, with grateful joy of such an ancestry, declare they need it not. Their memorial is before us. It is in their works. These are monuments more enduring than brass or marble. They shall remain to tell to generations to come the virtues and the deeds of our ancestors, and millions yet unborn shall rise up and call them blessed.

While we pay this tribute to the memory of our fathers, let us be just to the virtues of their descendants. I am not disposed to inquire "what is the cause that the former days were better than these;" for I do not think they were. The first colonists and their immediate successors were, as a class, persons of rare excellence; and have not, probably, been surpassed, by any subsequent generation, for lofty virtue, and consistent, devoted piety. But take any point within the last century and a half, and a just comparison will leave no doubt, that the general state of society is

far in advance of what it then was. There is more intelligence ; there is more genuine refinement of character ; there is a better state of morals and a much more widely diffused state of religious feeling and principle. The Sabbath is probably not so generally observed in this place as it was fifty years ago. But there is much less intemperance than there was then, especially among the middling and higher classes of society. And if fewer people, in proportion to the population, attend public worship, they unquestionably attend with vastly greater seriousness and decorum ; religion is much more generally a subject of thought and attention, and the efforts made to diffuse its light and blessings through the world, are greater beyond comparison.*

A little more than forty years ago, there were but two places of public worship within the limits of the city ; now there are eleven ; and all of them respectably filled on the Sabbath, and in nearly all,

* Note H.

the gospel is preached substantially as it was held by our fathers.

Our growth as a city has never been rapid, but slow and sure. The people still retain much of the character of their ancestors,—intelligent, cautious, enterprising; not easy of acquaintance nor forward to make professions of friendship ; but steady in their attachments, and in acts of public and private charity, not surpassed by any place of equal population in the country.

At the beginning of the last century Hartford was a frontier town,—all west and north was an unbroken wilderness. New England itself was a thinly peopled territory, containing only one hundred and sixty thousand inhabitants.* Now she has full two millions, and is the parent of a third part of the whole white population in the United States;† and as you travel west from this point, you find cities and

* Connecticut contained 17000 inhabitants.

† Bancroft's Hist. 507.

towns and villages, a thriving and fast spreading population, well nigh till you reach the rocky mountains. The sons of Connecticut, inheriting the spirit of emigration from their forefathers, have spread themselves abroad into the most distant parts of our country ; and it is delightful to know that wherever they go, they still love and cherish the habits of their native state, and mark, to the traveller, the place of their residence, by the well cultivated farm, and the school house, and the church spire, rising in the midst of their neat and compact villages.

The individual is still living and from the force of habit and the love of industry, is still found every day at the printer's stand, who was employed in publishing the first newspaper in this city and the third in the state. Now there are twenty thousand printed weekly, besides an average number of three thousand two hundred and twenty-five volumes of books every

day ;—making an aggregate of more than one million of volumes a year.*

It is within the memory of the same individual and of several other aged persons present, that, sallying forth from his undisturbed forests on the north, a bear came down through our streets, to the no small terror of the inhabitants, as if to see whether he might not contest with them the right of possession and regain a foothold in this his ancient domain.

As indicating the increase of business in the city, two or three facts may be mentioned. In 1792, forty-three years ago, the first bank was established in this city. Now there are six, with an aggregate capital of near four millions of dollars.

In 1776, the year of the declaration of our independence, the receipts at our post office were one hundred and thirty-five dollars. The last year, ending Sept. 30th, they were fourteen thousand six hundred ninety-one dollars seventy-five cents. The

* Note I.

amount has somewhat more than doubled within the last ten years.

These things show the rapid progress of society around us and the great changes that have occurred in the place of our habitation in the short period of a single human life. The progress of change is still going on, with a constantly increasing rapidity. What new scenes of interest may arise to spread themselves around the city of our abode, or affect the destinies of our common country, before another day like this shall return, is known only to the all-comprehending vision of God.

One thing is certain; when that day shall dawn we shall not be here. Long ere that morning shall spread its light over these goodly scenes, and summon the people, who shall then be, to remember the God of their fathers, we shall be gathered to the great congregation of the dead, and lie sleeping beneath the clods of the valley. We have here, with united and grateful hearts, paid our humble tribute to the memory of our revered ancestors ; the

founders of our city and state. We wish to leave it on record for our children and those who shall come after us, that we appreciate the virtues, venerate the principles, cherish the religion, and glory in the institutions of our forefathers; and would fain bequeath the great inheritance we have received from them to those who shall live here when we are gone. And now, 'standing at this interesting hour on the line that separates the ages that are past, from those which are to come,' were it permitted us to offer one prayer which should reach the ear of the Lord of hosts, could one be expressed, fraught with greater blessings to posterity than that Connecticut, that *New England*, might be kept true to *the spirit, to the principles, to the institutions of our dear and venerated ancestors?* Let this be, and New England is safe, is free, is happy. It was once asked by a distinguished individual of another, how he should act in a particular case. The reply was, act with New England; for, so far as I have observed, God has always favored

that land. It is even so. Let New England then remain true to the spirit, the principles, the institutions of our fathers, and come what may on other parts of the land, New England will be safe, be free, be happy,—still teaching the nation and the world the great lesson, which she has taught from the beginning, *that intelligence, virtue, religion, are the essential pillars of a good government,—the foundation of a free and happy republic.*

N O T E S.

NOTE A. p. 11. THOUGH the exact date is not given, there does not appear to be much difficulty in ascertaining the time of the arrival of the first settlers. Winthrop states that, on the 15th of October, about sixty men, women, and little children, went by land towards Connecticut with their cows, horses, and swine, and after a tedious and difficult journey, arrived safe there. (1 Winthrop, p. 171.) Many historians state that they were fourteen days on their way. This would bring them here on the 29th of October. Adding eleven days for the change from old to new style, the true time of their arrival is ascertained to be on the 9th of November. Holmes, in his "American Annals," says they commenced their journey on the 20th of Oct. But as no reason is offered for this departure from Winthrop, it is presumed that it is a mistake.

NOTE B. p. 16. It is difficult to speak of the persecutions endured by our ancestors in their native land without seeming to cast reproach upon a respected and fast rising denomination of Christians. The author hopes that nothing which he has said, will be interpreted as intending the least reproach of that kind. He simply states an historical fact. The intolerance and persecutions of former times are equally disapproved, and regretted by all Christians of the present day, and should never be mentioned as exclusively the sin of any one sect. They were the common errors of the age—errors; unhappily, from which even the fathers of New England, notwithstanding all their sufferings from this source, were not wholly exempted.

NOTE C. p. 22 By a law of Massachusetts, as early as 1641, it was ordered that no man should set his dwelling house “above the diatance of half a mile, or a mile at fartherest, from the meeting house of the congregation. (Hutchison’s State papers, 168.) The second article of the agreement entered into by the first settlers of Springfield, May, 1636, limits the number of families to forty, or at most fifty. It appears from Mather’s

Lives of Cotton and Hooker, that these men were knit together in the firmest bonds of christian friendship and cordial esteem. And yet *these men* who forsook houses, lands and country, for the sake of the gospel, are described by Dr. Robertson "as rival competitors in the contest for fame and power." This is the only light in which many eminent, and even reverend writers, are capable of regarding the labors of the patriot, the saint and the sage.

NOTE D. p. 25. The emigrants from Dorchester settled at Mattaneaug, now Windsor,—those from Newtown or Cambridge, at Suckiang, now Hartford,—and those from Watertown, at Pauquiaug, now Wethersfield. These three towns at first bore the names of the towns from which their respective settlers removed ; but within the first year after settlement, they received the names which they now bear. It appears to have entered into the original design of the settlers of Hartford to "stretch one of the wings of their plantation over what is now Wethersfield ;" but in this, they were defeated ;—the "settlers of that town being too quick for them, and seized it for their own plantation ;" and as in such sort of possessions the *premier seisin* is the best title, they could not be dispossessed by the pretensions of their neighbors."—Hubbard's Hist. of New England, vol. 2 : 307.

Wethersfield is the oldest town in the State ; and was acknowledged to be so, in the code of 1650. It appears that a few huts were erected there in 1634, in which a small number of individuals made shift to winter. Trumbull, 59.

NOTE E. p. 40. The whole body of freemen were accustomed to meet annually in this city, on the day of election, to choose their governor, magistrates and civil officers, appointed by charter, until 1670.

NOTE F. p. 45. As early as April, 1635, a commission was issued for the government of the plantations, "granting absolute power to the Archbishop of Canterbury and to others, to make laws and constitutions, concerning either their state public, or the utility of individuals, and for the relief of the clergy, to consign convenient maintenance unto them by tithes and oblations, and other profits, according to their discretion ; and they were empowered to inflict punishment by imprisonment, or by loss of life and members."

This measure had, for some time, been anticipated by the people of Massachusetts ; and to prevent its influence in the overthrow, both of their civil and religious freedom, was, no doubt, one of their principal motives in making church membership a qualification for the enjoyment of the rights of freemen. By this regulation they excluded from

all civil influence the friends of the hierarchy; nor does it appear how, by any other measure, they could resist the odious principles contained in the commission above referred to. They have often been charged with bigotry for excluding from the elective franchise and from office, all but church members; but it was a necessary measure of self-defence; nor was the adoption of it an act of bigotry, unless it was bigotry to defend themselves in the enjoyment of rights, to possess which, they left country and home, and encountered all the trials and hardships incident to a settlement in this western wilderness. Nor was it possible for them to apply their disqualification directly and only to the adherents of the English hierarchy. They were compelled, if adopted at all, to make it general, and to acquiesce in the charge of bigotry, in order to give efficacy to their policy. See this point ably argued in President Quincy's Centennial Address, 25 and 63.

NOTE G. p. 52. In the spirit inherited from our ancestors, was laid the foundation of the present School Fund of Connecticut, which has gradually increased until it now amounts to more than two millions of dollars.

Connecticut, in her cession of Western lands to the United States, made September 14th, 1786, reserved a tract extending one hundred and twenty

miles westward of the Western boundary of Pennsylvania, and from the 41st to 42d deg. and 2 min. North latitude. By an act of the Legislature, passed October 1786, provision was made for dividing this tract into townships and offering them for sale under the authority of the State. In October 1793, the avails of these lands were set apart as a perpetual fund, the interest of which was to be applied for the support of the Gospel and Common Schools. In May 1795, this appropriation was so far modified as to limit its benefits to Common Schools.

NOTE II. p. 63. In respect to some of the points mentioned in the text, there will doubtless be a difference of opinion. The author has expressed the views, which after much inquiry of the aged, and a considerable examination of ancient documents, appear to him most agreeable to truth.

Let it be admitted, that irreligion and vice are more open and bold and active than they formerly were. It must also be admitted that virtue and religion are more decided, energetic and fruitful. Every thing is free and voluntary at the present day. Restraints are taken off, and all in respect to morals and religion, are left to walk in the ways of their hearts and in the sight of their eyes. The consequence is, society is divided into two great classes,—those who are moral and religious from principle, and those who resist the control of prin-

eiple and live and act in disregard of God and duty. And our judgment in respect to the present state of society, compared with what it was fifty years ago, will vary according as we direct our view to one or the other of these classes. Evil abounds ; it is, in some respects, peculiarly rife and virulent. But good also abounds, and is, I believe, yearly gaining ground and rising to a higher tone of enterprise and action. If it be not so, of what use is the immense increase of religious books, and of religious reading, which distinguishes our day, and of the multiplied efforts to diffuse the influence of truth and piety among all classes of the community, and through the world ?

NOTE I. p. 66. The first newspaper published in Connecticut was the *Connecticut Gazette*, at New Haven, Jan. 1, 1755, by James Parker. This was continued but a short period. The second, called the *New London (or Connecticut) Gazette*, was first published at New London, by Timothy Green, in 1758. The third, is the *Connecticut Courant*, first published at Hartford, by Thomas Green, in 1674.—Mass. Hist. Coll. vol. 6 : 76.

The first printing press erected in New England, was set up in Cambridge 1639. The first thing which was printed was the freeman's oath ; the next was an Almanac made for New England ; the next was the Psalms newly turned into metre.

The last thing which issued from this press, was the second edition of Eliot's Indian Bible, in 1685. Some reliques of this press, it is said, were in use a few years since, in the printing office at Windsor, Vermont. Mass. Hist. Coll. vol. 7 : 19.

The following is a list of the names of all persons holding land in Hartford, in February 1639. At that time it appears that all the lands of the inhabitants were recorded in a book, and we have every reason to suppose this to be a perfect list. The ancient orthography is retained.

John Hayes	John Crow
Edward Hopkins	Nicholas Clerk
George Willes	William Butler
Thomas Wells	Nathaniel Richards
John Webster	Thomas Lord, sen.
William Whytinge	Benjamin Munn
William Goodwing	Andrew Warner
William Westwood	Thomas Scott
Thomas Root	William Pantry
Nicholas Olmstead	William Rusco
John Mainard	John Taylecott
Nathaniel Barden	Richard Goodman
Thomas Upson	Matthew Marvin
Ralph Keeler	Timothy Standly
Richard Webb	Edward Stebbins

John Pratt	John Brunson
William Parker	William Wadsworth
John Biddell	Stephen Hart
Robert Day	Zachariah Field
Thomas Birchwood	James Cole
Richard Lord	John Clerke
Thomas Standly	John Baysee
Nicholas Disborow	Jeremy Adams
William Kelsey	Thomas Bunce
Matthew Allen	John Moodie
Nathaniel Ely	Joseph Eason
Thomas Spenser, Sergt.	John Barnard
at Armes.	John Willcock
John Purchas	James Ensine
Robert Wade	John Hopkins
Ozias Goodwing	Stephen Post
Richard Seannor	Thomas Bull
William Phillips	Francis Andrews
Daniel Garrad	Andrew Bacon
Benjamin Burr	William Hide
Thomas Barns	Arthur Smith
John Morris	George Graves
John Gennings	John Olmstead
John Warner	Richard Olmsted
William Heaton	Thomas Bliss, sen.
Thomas Woodford	Richard Butler
William Pratt	William Holton
William Lewis	William Hills

George Hubbard	William Cornwell
Richard Risley	James Wakeley
Giles Smith	Richard Church
Thomas Selden	Thomas Stanton
Richard Lyman	Seth Grant
John White	Robert Bartlett
Thomas Bliss, jr.	Edward Elmer
Thomas Osmer	George Stockin
John Arnold	Thomas Gridley
Paul Peck	William Westley
William Blumfield	Richard Watts
Gregory Witterton	John Stone
Joseph Maggott	Samuel Stone
Nathaniel Ward	William Spencer
Thomas Hooker	George Steele
John Peirce	Edward Lay
William Gibbins	John Cullet
John Skinner	Samuel Wakeman
Nathaniel Kellogg	Widow Richards
James Olmstead	Mrs. Dorothe Chester
Thomas Judd	Clement Chapling

Total, 127.

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